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VISION OF ARYAN GLORY

BY

Dr. E. ANANTACHARYA (Bharadwaj), M.A.



Subsidised Price: Rs. 1-50

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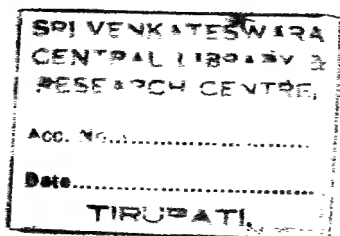
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TO
THE SEVEN GREAT SEERS
OF
THE ETERNAL
THIS
ṚṢI YAGÑA

PUBLISHER'S NOTE

A chronological account of the history of India and of Hindu Civilization commences with the Aryans. If our Civilization is being reckoned today, in the world, as the oldest and living still, the credit goes to our vedic seers. They envisaged a harmonious life in all its aspects spiritual intellectual and material. The vast, integral system of oriental sciences, inherited by the Indians is a clear proof of their uninhibited and unpolluted creative genius.

Every text book on the history of India invariably carries an exclusive chapter on the Aryans and their glory. There is no dearth of material on the historical perspective of the Vedic Age. But not so much has been said or written exclusively about the philosophy of the Vedic seers which will cater to the knowledge of common man, 'Vision of Aryan Glory' by Dr. E. Ananthacharya (familiarily known as Bharadwaja) is a humble attempt in that noble direction.

Divided into three significant chapters, the book leads the readers into the beautiful realms of Aryan culture

religion and in the end, into the field of "Yajna", Throughout the book, the author makes a sincere attempt to dispel the myth that Vedic literature was simply a pale, allegorical presentation of philosophy. The approach of the author to the Aryan Legend is a synthesis of material and philosophical view-points.

This book comes to the theistic public under the Religious Mass communication programme of T. T. Devasthanams. We thank the author as well as the world Teacher Trust whose unstinted devotion resulted in bringing out this book. We look forward for a favourable and enthusiastic response from the readers.

P. V. R. K. PRASAD, I.A.S.
EXECUTIVE OFFICER.

PREFACE

Living in an age when diverse movements of human activity, after long and strenuous fight for dominance, have settled into a state of willingness for general coalition. we are compelled to admit that there is no use of training ourselves any longer into particular and dogmatic beliefs, that the Human Race can never be hammered into one fixed mode and mould, that we should cognise all realities and work out of them the Greatest Common Measure for the whole of humanity. This is just the time when the entire world can appreciate the great Aryan way of the principle of life which has universal applicability, for the Seers saw deep and wide, and grasped that man is a unit of diverse aspects in the midst of a universe—the unity of the diversities of all the aspects of life.

The Aryans stood boldly by their ideas in thought, word and deed. Their religion was not one in life and another in lecture halls or prayer mansions,

like that of any nation today. England and Japan now would not have been what they are today had they stood by Christianity or Buddhism in life. They are active in life as Aryans were but are afraid to examine their religious professions under the search-light of Truth and wider life. Aryan religion is a religion of life as a whole dedicated to Truth. They disciplined their lives in the light of Truth and corrected their view in the light of the facts of the widest life. Their motto was:

*Stand by Truth, adore Beauty, enjoy its Power
and Be True Aryans in all phases of life.*

ARYAN CULTURE

ARYAN CULTURE

Carlyle refers to Shakespeare as the pride and achievement of the English nation, and adds that England may afford even to lose her Indian Empire but not Shakespeare. "Indian Empire or no Indian Empire, we cannot do without Shakespeare.....We cannot give up our Shakespeare." If that be the praise bestowed on Shakespeare and his art what shall we say of the Veda, its sciences and arts?

When we pause for a moment and ponder over the greatness of ancient sciences, we wonder at their range and perfection and the cyclopeadic knowledge of the ancients. Veda reflects the life and the world of the glorious age of the Aryans. It is the expression of their synthetic knowledge wherein we find that all individual sciences are not only highly developed but also that they enter into a coherent system of thought which receives the unqualified name, knowledge or Veda. All particular sciences and arts, astronomy, mathematics, grammar, medicine, war, poetry, phonetics and music etc., we find their respective places in this system as *Āṅgas* or *Upāṅgas*. Above all and as their very centre, there is Epistemology or the science of knowledge which justified the name Veda to the whole literature and evolves the canon of *sarva śākhā pratyaya*, the fitness or congruity of all branches of knowledge around one common stem.

From our knowledge of this integral system of sciences, it appears that the Aryans explored life and lived an active, full blooded and complete life in all its aspects, spiritual, intellectual and material. They lived a real and original life and not imitated it by living in old, degenerate and rotten ways. Their thoughts were of their own invention and they created their own language. The Ṛṣis were original in thought and language in a sense in which we the moderns are not. They did not think the thoughts of a past forgotten civilization nor did they garb them in the received vocabulary of merely a traditional degenerate language. When they wanted a word to express a new thought, they did not simply borrow but created one according to the method of components or *Samāsa prakriya* from one or more roots, following the life and the genius of their own language.

The creative power of their thoughts sought and burst out into a natural and free flowing expression. The language of Veda had no nouns, not even common nouns, and every word is either a *Kriya* or derived from a *Kriya*, an active word with the pulsation of life. Yaska says: *Nāmāni ākhyātajānīti nairukta samayah.* It is the postulate of *Nirukta* that the language of Veda has no proper nouns, not even nouns in their denotative sense. These indications point to the continuity of language of *Mantras*. We, who can imitate life, language and manners to perfection, fed up on imitated ideas and borrowed words, parrot-like, can never enter into the spirit of the saying of Jaiminī and Vyāsa that Veda is *Apauruṣeya* or

Supra individual. It is Knowledge or Veda as it was revealed to the Vision of the Understanding, the clear sighted Understanding common to all at the summits of Spiritual Existence, and capable of receiving Truth and Light. It is language or *Śabda* as the vision was originally expressed and uttered forth. It is formula or *Mantra* as it is pregnant with meaning. It is harmony or *Śruti* as it was originally sung and heard in its native strains. It is Reality or *Akṣara brahma* as it expressed Eternal Truth. The Vedic seers were really creators of life and not imitators. Each of them is a naive *Ātman* or nascent Soul, an inexhaustible spiritual Dynamo, ever pure, lively and capable of any activity in its blissful sojourn into every realm and clime in any shape or form singing the song of Eternal Life as Nārada is said to have done of old. Such is the native being of the *Ātma* the continent of several contents. The possibilities of extension and potencies of every activity exists in the *Ātma* and are exhibited in the level of thoughts descending into expression in the individual consciousness of the seer.

Ētam ānandamayam ātmānam upasamkramya, sa imān lokān kāmān kāmarūpyanusaṁcaran, Ētat sāma gāyan āste—hāvu hāvu hāvu.

The greatest and the earliest exposition of Veda was made in its purity by *Mīmāṃsa* and *Nirukta*. Jaimini has not simply explained the meaning of all Vedic texts in detail. His work is not a compendium nor a paraphrase but it explains the science of *Mīmāṃsa*.

After disclosing the Vedic theory of knowledge, he explains the application of it in the interpretation of Vedic passages from the practical details of *Yajñas*. A similar scientific approach towards Veda is found only in one other science namely *Nirukta*, which is not a mere *Nighaṇṭu* or dictionary as the word is generally understood to be. *Nirukta* discusses the origin of language, traces the development of words, defines the methods of breaking words into their elements or roots and then proceeds to explain the Vedic analysis of the universe and its materials and their concordance.

We have to believe that a great injustice has been done to the Aryan culture by some modern writers when they speak of the Pre-Buddhistic ages as Dark Ages with no notion of material sciences and arts except meaningless rituals and sacrifices, implying that during those ages the human race was passing through a stage of barbarism and ignorance, and that Buddhism brought light into a world of primitive beings. The view was first set up by Buddhism easily appeals to superficial arena and continues to hold the ground of the common thought due to lack of scientific outlook, strength, and sympathy of disciplined thinking. It is therefore, stated that the thoughts of *Lokāyatam*, the common ones brought about the final of a resolution which wiped away the traces of old, deeper culture and left dry dust instead of fertile fields of culture.

As a matter of fact, Buddhism marks not the beginning but the extreme decline of Aryan glory

and civilisation. It would be true to say that Buddhism came into being at the end of a long period of fallen condition of Aryan civilisation. But modern writers are mistaken in the thought that Buddhism brought light to a wild human race. The Grand Vision of Truth, as Vedic Seers saw, was lost leaving behind an empty formula upon the minds of men of the age in which Siddhārtha was born. Siddhārtha became Buddha, but did not give up the ego centre in him which confines man to feelings and sensations, to pain and pleasure, and would not let him see the truth of things, the noumena behind the phenomena. He woke up from the common complacent slumber to the world of facts, and noted that amidst the apparent calm and pleasantness of the world in which he was carefully brought up, there was also the cruel and the terrible in the world sometimes leading to destruction. He saw with Arjuna gloom, war, conflict, cruelty and destruction in the world before him, and like Arjuna was unnerved and paralysed. He recoiled and closed his eyes over the grim aspects of life, wistfully thought of the transitoriness of it, and sought solace in preaching mankind to embrace kindness and to shun cruelty. But mankind and the world of truth remain the same, in spite of his teaching, and there is no escaping the hard facts of life. But facts are facts, grim or pleasant. Events are real, but it is our subjective disposition and the consequent apprehension that make them pleasant or grim. But it was not given to him to know that the pleasant and the grim are two real aspects of events and of all

existence, and that they are acting, reacting and changing places in accordance with the operations of Divine Truth and Justice. but Arjuna, by the Grace of the Divine was given the opportunity of experiencing the Terrific Vision of Truth. It was impressed upon him that the Divine Vision cannot be obtained by mere *Viṣāda* or despondency, penance with fasts unto death or even the mere repetition of the Vedas, *Tapas* or cheap *Dāna* and that man must submit to greater guidance. Arjuna stated his doubt, opened his mind, laid bare his heart to the dictates of truth from a greater guidance like a clean sensitive plate to be impressed through Kṛṣṇa. The Supreme then became his real charioteer and was with him guiding and leading him through grim and staggering doubts and sights; giving him strength, hope and assurance, until he emerged out of the dimness and confusion, and could clearly see the Truth of Life, attain the Divine Calm, and realise the value of human activity.

It is only in the lives of great personages that the subtle workings of truth are made manifest—persons like Gautama Buddha, Jesus Christ, Leo Tolstoy and Mahatma Gandhi. All of them were confronted with the problem of life, and the evils and miseries of the world; and each had solved the problem in his own way. The message of Buddha was “Shun evil” for he has not the nerve or heart to withstand; that of Christ and Tolstoy was “Resist not evil” for fear of being dragged into the whirlpool while Mahatma Gandhi taught for reasons consistent with non violence “Resistance but only Passive.” Arjuna

who was also confronted with the same problem was Divinely urged and persuaded to take to Active Resistance even in the battle field if it were necessary and that actual war is the outer side of the passive battle of the soul, that *Kalpa* is the outer manifestation of *Sanikalpa* that he is a base coward who stifles the proper workings of the *Sanikalpa* into *Kalpa*. The Lord works his will or *Sanikalpa* through us if not through suggestion atleast through the compulsion of nature's impulse. Passive resistance passes into active resistance, if only it is resistance *Sanikalpa*. The passivity of the resistance has to be so of the salt laden fist of the Satyagraha against the pressure of the police fist.

With slight variations, the gospels of Gautama Buddha, Jesus Christ, Leo Tolstoy and Mahatma Gandhi are almost the same, same as the position of Arjuna at the end of the *Viṣṭādayoga* of the first Chapter. The softer side of man was not unknown to this hero. and it did not wait unrevealed lingering for the coming of specially favoured messengers. He put clearly before Lord Kṛṣṇa his position by the emphatic saying that he would consider it a favour for him even if he were killed, weaponless as he was, by his armed opponents. He was determined to offer himself to be killed in return for all the taunts of his opponents.

*Yadi mām apratikāram aśāstram śāstra pāṇayaḥ
dhārtarāṣṭrā raṇe hanyuḥ tanme kṣemataram
bhavet.*

He was ready to suffer at the hands of the foes. But the Lord would not allow his beloved Chela or Discipline to submit passively to the foes of Divine truth and justice. He took Arjuna through all the realms of thought and reason to make it plain to him that even war is mighty Yajña and has its own place in the progressive march of the Universe. He gave Arjuna the vision of the battle field of Kurukṣetra and its events in their true perspective and proper setting in the cosmic course of events. Lo! Arjuna was up in his arms with the cry: "Now that my confusion of Dharma is gone, I have grown resolute, and I would obey thy command as is expressed in the last utterance of Arjuna in the dialogue.

*naṣṭo mohaḥ smṛtirlabdhā twat prasādānmayā
acyuta
sthitosmi gata sandehaḥ kariṣye vacanam tava.*

The Lord would not have stopped with pursuation, if Arjuna had persisted in his old attitude. He should have, *śāswata dharma gopta* as he was, taken upon himself the duty of reinstating Dharma as he had done in the case of Prahlāda who had been ungrudgingly submitted himself to the tortures of the foes of Dharma, as he had been ever doing to the world by raising the necessary agents of justice into existence and conducting the necessary conflicts and wars in the name of Truth and Justice, in spite of the gospels of Buddha, Christ, Tolstoy and Gandhiji in his own days. It is such an act of Divine Favour that converted the egoistic shrinking of Gandhiji over the occurrences of Chouri Choura into the real force of optimism

before the commencement of his Dandi March because he is born in the theistic optimism of a greater guidance and has submitted for change and growth. This is the Dynamism of the Monistic Theism of the Vedas, which can convert the weakness of pity into the real strength of Love and Dharma. Pity is weakness of the soul *Kṣudram hṛdaya darbalyam* but love is strength. Pity can at best lend the sufferer a few tears and no more but Real Love alone gives what is best for him. The mother loves the child even while she punishes it, while pity despondently weeps and stands apart. *Viśāda* and Penance are too weak to rise to the heights of Truth and to comprehend it.

Little could some of the modern historians glance through the dim ages into the radiant Aryan Cult of the Vedas. It is said that the Real Light of God is encircled by a dim zone of darkness and that only seers who could extend their vision into the very centre of this zone can have a view of His Glory. *Āditya varṇam tamasaḥ parastāt*. Similarly perhaps, the seers only could see through the Dark Ages and have a vision of the radiant glory of Vedic civilisation. It is no wonder then that our historians accustomed to arrange the chronology of events centering round the birth of Christ, could not cognise facts in the past far beyond the beginning of the Christian era. Even the Rishis, who under the Dictatorship of Veda-Vyāsa, have assembled at *Sātra yāgas* as was the wont to review at the transition of *Yugas* or epochs and related the old cultures in the form of *Purāṇas* or Histories for the laity, and *Sūtra* literature for the

cultured, have admitted that the age of Vedic civilisation is not easy to determine and that many such congresses had given the same opinion before, after careful scrutiny.

Buddhism really came into existence at the end of a long gap of darkness and fallen state of Aryan civilisation. The Vedic culture represents the glory of Aryan thought which made life noble, active and energetic. Vedānta or the Soul of Vedas is the philosophy of Aryans. The early Upanishads represent the systematisation of the principles of knowledge and Science. They are the finales of several *Śakhas* of Veda and sum up the fundamental of Vedic thought concisely in musical melodies and language. Vedānta is philosophy or Science of sciences and its view as revealed and followed by the *Smṛtis* during the period of the supremacy of Rājaraṣis, reiterated by *Mīmāṃsa* and reaffirmed by the Lord's Song as the harmony between Spirit, Matter and God, between Man, Universe and the Ordainer.

But as ages rolled on after the great fall of the supremacy of Rājaraṣis, power of State crumbled down and there was gradual degeneracy in science and art. Instead of the comprehensive systematisation of the thought of Vedānta, snatches of partial and detached views of it began to crop up. Isolated passages from Upanishads were torn off from context by different systems each in support of its view of life and there developed several *Darśanas* or schools of thought, one after another, each claiming the authority of

Veda and Vedānta, and yet each trying to contradict and correct the other until Lord Kṛṣṇa came to restore the real philosophy of the Upaniṣads.

With his comprehensive view and all embracing attitude, he disclosed the synthetic knowledge of Veda and Vedānta to the thinkers not only of his time but of all time, as he could reveal his Divine Self to all through Arjuna. Lord Kṛṣṇa reconciled the views of the warring *Darśanas* and said that they only serve to supplement each other without the least contradiction or conflict. It was given to him alone to point out that this chaos in thought was due to the break up of the continuity of culture after the breakdown of the State Cult of the Rājaraṣis, and that he was put to the need of reaffirming it.

*imam vivaswate yogam proktavānaham avyayam,
vivaswān manave prāha manurikṣvākave abravīt.
evam paramparā prāptam imam rājaṛṣayo viduḥ,
sa Kāleneha mahatā yogo naṣṭaḥ param tapa
sa evāyam mayā tē'dya yogah proktaḥ purātanaḥ.*

But the message of Geetha is far above the ordinary reach and was aimed at reforming the minds of thinkers, and even for that it required generations of progressive thought. The generality of people therefore remained toiling with verbal Vedas, lifeless rituals, and empty formulas, narrow interpretation of Veda or Geetha again, chaos in society and belligerent provinces, a relic though broken of Aryan spirit.

It was in this troubled and chaotic state of Aryan culture, that Buddhism came into existence. Buddhism cared not and thought not of anything beyond the present life that is lived, as a result of its reactionary attitude against the ancient Aryan idea of the continuity of existence both of spirit and matter beyond the limits of any one period of existence and the accompanying theory of *Karma*. Buddhism waged a war against the Vedic cult especially on *Mīmāṃsa* which, it thought, laid overemphasis on the past and the future to the extent of becoming cruel to the present life of man. According to the Vedic view, Reality or *Brahman* is the source (in the dim past), the background of the (evident). present, and the goal (in the dimness of futurity) of all existence.

*Yato vā imāni bhūtāni jāyante, yena jātān
jīvanti, yat prayanti abhi samvisanti.*

Reality is that which is established by the past, present and future. The present in experience is not only real in itself but is also a source of inference of the past and is an indicator of the future. The past is the beginning and the future is the goal or end of the present existence.

*Avyaktādīni bhūtāni vyaktamadyāni bhārata
avyakta nidhanānyeva tatra kā paridevanā "*

In other words, the beginning, middle and end of existence are all grounded in reality. These three aspects both temporal and special are together expressed

by the comprehensive terms *Śṛṣṭi*, *Stiti* and *Laya*, and *Brahman* as their source. Reality as the Eternal or *Akṣara* is represented by *Praṇava* distinctly immanent in all its three aspects and collectively as a single transcendent Reality.

Om ityetaḍ akṣaram idaṁ sarvaṁ tasyopavyākhyānam, bhūtaṁ bhavad, bhaviṣyaditi sarvaṁ omkāra eva, Yaccānyā trikālātītaṁ tadapi omkāra eva.

Reality is Existence, Being or Becoming either in Evolution or Involution. It exists in all the three periods only in different states, for Reality can never cease to exist and unreality can never come to existence. *Nāsato vidyate bhāvo nā bhāvo vidyate sataha.*

Hence any state of life and its activity should be linked up with its past and future according to the Law of *Karma*. This constant emphasis on the past and the future appeared to Buddhism to be cruel to present life, and burdensome to the activities of man; Buddhism therefore began to care for the present only and stressed on this aspect. In the hands of the four schools that later on developed in Buddhism, the theory of the present was carried further on, and shifted to the theory of the present moment or *Kṣaṇika vāda*, and developed further into *Nihilism* or *Śūnya vāda*.

A Reaction began again in Buddhistic ranges. There was again a change in the march of events. Vedānta and Vedic culture were to be resuscitated with the Hindu revival. But the effects of Buddhism were

far reaching and took deep root since it developed by the support of State, under rulers like Asoka and of the support of the generality of men to whom it was appealed and was appealing. Buddhism was one of the greatest missionary religions. People were sent far and wide throughout the length and breadth of the land to propagate the commands of Buddha. Every means and every method that was previously in vogue was ransacked and pressed into service so that the life of the older notions and terms, institutions and practices might be lost in the new life and turn given them, and the old ones entirely forgotten, so that any lingering custom of old Aryan origin might appear to us in our own present, age, to be a later copy of a Buddhistic original. The popularisation of the idea of Buddha as an Avatar, the introduction of words like *Nirvāṇa*, the ideas of *Bhikṣukas* and *Catur-māsyas* are all instances of such devices employed by Buddhists to capture the minds of men. One such device has made some of our modern scholars mistake the Buddhistic handling and retouching of ancient sciences and arts to be original developments by Buddhists.

It was not easy therefore, to disentangle one's thoughts from the effects of Buddhistic views. Post-Buddhistic Hinduism wanted to revive the Vedānta of Vedic culture, and in spite of its anxiety to fight out the Buddhistic view of the present life it could not escape the influence of *Kṣaṇika Vāda*. It took its stand upon the view of the instability and misery of the world as had been held by Buddhists. But it

began to assert that the present is not at all real since it changes from moment to moment and is not the same in any two successive moments. It was thought that Reality is not the present, not what we have around us in our daily lives in the changing world but something beyond this chimerical phenomenon which must remain the same in all the three stages, past, present, and future, a something of which we cannot predicate. That which has several attributes seen differently at different moments can never be said to be real at all. Post Buddhistic Hinduism in its fighting attitude wove out of the *Kṣaṇika vāda* and threw a veil of unreality over the world and the life of man in it, and postulated the reality of an attributeless and immutable Atman alone. In this attempt Post Buddhistic Hinduism overshot the mark. While it has succeeded in combating the Buddhistic view of the present with the use of their own *Kṣaṇika vāda*, it had missed the real issues. Instead of entering into the bewildering detail of the complicated problem of the world and human life in it, in its attempt to solve the problem, it had simply set aside the problem by denying the reality of the records of the world and the life of the individual self in it. This is the peculiarity of Post Buddhistic Hindu philosophy and it can never be called the revival of the Aryan Vedānta, which holds that everything of this universe is of Divine Origin, *Sarvam khalvidam brahma, yadbhūtam yatca bhāvyam yad anhena tirohati etāvān asya mahimā* and discountenances the view of the unreality of the world as belonging to sceptic or Asuric nature

asathyam apratiṣṭam the *jagadāhur anīṣwaram*. This shrinking from the apparent misery and transitoriness of life and the effort to take refuge in an actionless negative calm of the void is un-Aryan impotency, *Klaibhyam Un-Aarya juṣṭam*. Life, action, detail, and heroism of Aryan view are wanting here. Later, still there was an attempt to restore the reality of the present along with that of the past and future. But it was only a feeble attempt against the view of the unreality of the present which has a strong hold on the minds of men and whose strength lies in the fact that it sprung up from the Buddhistic *Kṣāṇika Veda* itself and took deep root in the Hindu Mind.

Ever since these changes came on in the Hindu outlook on life, there had crept languor in the culture. Buddhism was far better in this respect than the Post Buddhistic Hinduism for it encouraged literature, sciences and arts. Even the Buddhistic gusto and enthusiasm of active life in the present was displaced by a morose and sceptic attitude by the post Buddhistic Hinduism. There had been decay and degeneracy in all arts and sciences whose stagnation really commenced in the Dark Ages that preceded the Mahā Bhārata War. *Nirukta* and *Mīmāṃsa* were considered to be merely low materialistic interpretations of Veda. Medicine or any other practical science or art was thought to be intended only for men of worldly thoughts and not for men of spiritual progress. The spirit was divorced from the body and the senses. The Aryan idea of Yoga or harmony and interpenetration

tration of the life of the spirit, the mind, the senses and the body was shattered and broken never to be revived even till today. Subsequent moves by Sikhs after the deviation of Iranian branch headed by Peršwandh Brahma Samāj and Arya Samāj and the cult of Rādhā Śwami.

Even today the Hindus are praised into a spell by western scholars for their spiritual and philosophic flights implying that they are a languid and imbecile race with never a thought of material and practical aspects of life, fit to be at the mercy of the West, for ever to acknowledge their sway in material sciences. If by any power of magic or miracle we are today helped to get over the barrier of these hypnotic suggestions, to break off the veil of unreality thrown over the world, and given the vision to see the life of the Aryans as painted in florid colours in the clear, crystal, Sanskrit literature of the age of Ṛṣis, we can observe the splendour, radiance and the active peace of spiritual power of the harmonious life of the Aryans in material, intellectual and spiritual planes. Nothing less than the popularisation of Sanskrit study could do this, and after all it is not such a hopeless task as it at first appears to be. A little labour would furnish us the key which would unlock and throw open the treasures of knowledge in the works of Yāska, Jaiminī and a host of other Ṛṣis.

If the western scholars are earnest in their lavish praise and take to preaching the transcendental idealism of Post Buddhistic philosophy, let them

beware of the danger awaiting the achievements of modern civilisation, let them beware of the danger of creating a great body of followers in the west and thereby rearing sluggishness and inertia in the active life of western nations. With all the drawbacks and excesses of modern materialism, True World culture cannot afford to lose the work of Modernism with its sunny activities in many practical sciences, and active aspects of the present life of man. After the great outburst of Vedic civilisation of the Ancient Aryans, it is only the modern civilisation of the West that has just been developing and putting forth a rich variety of active sciences and arts that energise, beautify and glorify man's life giving us a hint of the value of Vedic civilisation. Let us only try to protect Modernism from its extremism of the present by pointing out the synthesis of the past, the present and the future and the synthesis of the various aspects of the Reality of Life. Let the brilliance of the Kaleidoscopic hues of life not sicken and blind us to Truth and Reality, but only let them be viewed in their proper perspective as exhibiting the rich resources of Reality which is for ever fresh and active though eternal and most ancient. Let the Vedic view of Reality be invoked to come to the rescue of modern civilisation at this hour of need when danger to it seems to lurk in the implications of the praise lavished over the extreme transcendental idealism of Post-Buddhistic Hindu Philosophy. We cannot entertain without shudder even the idea of a repetition in the west or east of the Indian conditions and consequences of transcendentalism.

By a single glance of retrospect it would be evident that the integrity of Vedic culture passed away with the passing of the State Power of Rajarshis; that *Nirukta* and *Mīmāṃsa* were shelved during the period of the outbursts of Buddhism; that the fate of Veda fell into the hands of Puranic and Mythological interpreters, who took away the life of culture leaving us only shadowy figures of Puranas but our hope lies in the preservation of Veda, *Mīmāṃsa* and *Nirukta* by an unbroken line of scholars; and the key furnished us by the advance of modern science. The impetus and hope given us by the eye opening efforts and achievements of modern science raise our spirits helping us in visualising at least in part the grandeur of the conception of Veda Puruṣa. The *Puruṣa Sūkta* is the literal and cultural integration and embodiment of the Aryan culture showing how the Supreme Puruṣa reveals himself as everything in the universe, as Viṣwa-rūpa.

The one great commentary of Veda which is most modern with its highly up to date scientific views, is that of the oldest *Nirukta*. It has been undermined and overgrown by others which sprung up later on and dubbed it as merely materialistic. The credit of having revived the *Nirukta* method of interpreting Veda goes to Śwami Dayānanda the mightiest of modern Vedic scholars. There may be differences of opinion in some aspects like the classification of Vedic and non Vedic literature etc., the differences are bound to be. But as regards his choice of the method of Vedic interpretation he deserves high praise, for

having rightly revived the method of Nirukta, and he is the only person fitted for this gigantic effort of pulling up Nirukta from the dead weight of ages of ignorance sitting heavy upon it. Dayānanda is the most powerful Achārya after the advent of Buddhism. He did not stop with merely explaining the Vedānta Darśana or even the Upaniṣads but wanted to go to Veda itself. His mission was to expound and propagate the philosophy and the Religion of Vedas to the whole world. He is a sturdy personality of the Himalayan type of grandeur and of Aryan mould reminding us of Vedic seers. We hope with all our being that the day is sure to come very soon when Nirukta method will be supplemented by that of *Mīmāṃsa* and both of them together like two fiery steeds will draw forth the Golden Chariot of the mighty Sun or Savitha of Vedic Religion whose lustre turns the petty and partial religions pale and gives Real Light to the whole world.

ARYAN RELIGION

ARYAN RELIGION

The Aryans viewed life as a reality fraught with responsibilities not only spiritual but also intellectual and physical. They grappled the realities of life as practical men and wanted to live upright like sturdy warriors measuring their movements with the rhythmic beats of Dharma. They lived with enthusiasm and certainty that they were preparing themselves for the next stage of existence, for they were certain that the self exists through a series of lives just as the body passes through a series of stages even in a single period of life.

To them each life was as real as the endless series itself, and their heroism in life was boundless. They knew that in the endless series of lives birth and death are sure to follow each other just as day follows night and night the day and that the world would continue for ever. "*Jātasya hi dhṛvo mṛtyuḥ dhṛvam janma mṛtasya ce.*" But they never missed the link of consciousness between life and life, and they had boldly emerged into the continuous consciousness of eternal existence. It is only then that real progress would be possible in any life. The link of consciousness when once aroused rapidly deepens and widens until it leads one into the consciousness of the Vast stream of Infinite Life which is both within and without, immanent and transcendent. the centre and circum-

ference of all existence. “*Jātātmānaḥ praśāntasya paramātmā samāhitaḥ.*” The Ṛṣis who knew the truth tried to breathe the necessary hope and fortitude in man by initiating him into Brahmaçarya which is a second birth, a spiritual rebirth after the first physical one and to reveal to him Gāyatri the key to knowledge and truth. “*tat dwitīyam janma, mātā sāvitri pitātu acāryaḥ.*”

Besides their openness to truth and facts, and their heroism in life rooted in their knowledge of truth, the life that the Aryans lived is itself a great contribution of Aryan culture towards humanity’s progress—the life that they lived as a dedicateion to the pursuit of knowledge of Truth, and the active realisation of it to its fulness in every detail.

We hoped that the two fiery steeds Nirukta and Mīmāmsa will draw forth into the world’s view the Golden Chariot of the Mighty Savitha of Vedic Religion. Dayānanda had revived the Nirukta method of interpreting Veda, but unless Mīmāmsa would supplement it and supply the practical details, there would be the danger of making the whole Vedic culture a symbolic representation of the abstract powers of spiritual life. Mere Nirukta in the hands of Dayānanda takes us to the heights of Vedic thought but the modern mind may reduce the Vedic Literature into a pale allegorical presentation of philosophical truth. But Mīmāmsa makes it less hazy, more tangible and real, representing the actual working out in life of the essential truths of spiritual existence. Both

of them together unravel thought processes manifesting into actual speech and language, and disclose the principles of knowledge operating in individual sciences. They bring to light the operation of the Vedic principles of knowledge and science working out into ways beneficial to man's progress. They proclaim that the detailed processes of actions or *Kratus* their order, time, materials and precision follow the truths as established by the synthesis of science and knowledge. The knowledge of all sciences and arts as applied to man's life, the methods by which the powers material, luminous and ethereal or the *Prthvī Devas*, *Divi Devas*, and *Antarikṣa Devas* are harnessed to the best advantage of man's progress, and to make his life activity a co-ordination with the Divine March of Cosmic Process, that he might in safety proceed, progressing and ever progressing, emerging out into wider avenues of development physical, mental and spiritual, that he might know himself, his inner self and source, his material costume and surroundings, that he might partake in the Grand Yagña of the Cosmic March presided over by the Supreme Yagña *Puruṣa*. According to the Vedic idea Yagña is the total activity of a group of individual powers or *Devas*, interacting, mutually cooperating and tending to one purpose. Reality is considered to exist as a profound or *Devas*, interacting, mutually co operating and tending to one purpose. Reality is considered to exist as a profound system of Yagñas of all aspects and planes, and man is viewed as an integral unit of the *Mahā Yagña* of existence. To observe the

essential facts of the world, to realise their co-ordinated work, to enter into it willingly and with a knowledge of his part in it, all these constitute the performance of Yagña by man. To give his whole self with all its belongings to Yagña is offering or Dāna in the widest sense of the word. To realise the full significance of Yagña and Dāna with all the glow of intelligence and wealth of knowledge and duty is to perform real *Tapas*. To perform Yagña, Dāna and Tapas is to do the necessary activities of life with devotion and knowledge i.e., to perform *Kāryam Karma* or *Kartavya Kriya*, for it is they that make purification and progress possible. “*Yagño dānam tapascaiva pāvanāni manīṣinām.*”

Kāryam Karma is activity necessary in life for physical, intellectual and spiritual co-ordination with Pṛthvī Devas, Divi Devas and Antarikṣa Devas of all Yagñas in the progressive experience of the self in intensity and volume which are essential for the complete life of every individual whether known or unknown to him. The fundamental truth of sciences and industries find their place in the utilisation for man. Sometime the individual may not be able to know that a particular work is an essential part of the activity of a complete life. It is the purpose of science to study the importance of each kind of activity and to encourage the performance of it even by the ignorant man. “*Na buddhi bhedam janayed agñānām karma sanginām joṣayet sarva karmāṇi vidwan yuktaḥ samācaran.*”

The sage realises the significance of what he does for he knows what he has to do and the ignorant one may not be able to recognise the value of what he does. but yet everyone the wise or the ignorant has to live a true and real life, and has to pass through all important phases and stages which are landmarks in life requiring guidance and direction, since any deviation may result in serious divergences. Such important parts of life are turning points in the tempestuous current of life which comes into conflict with many cross currents. There is a completion of the values of Yagñāñ Dāna Tapas in Religion.

Aryan culture views religion as a whole activity of life dedicated to truth. The Vedic religion does not therefore consist of a set of commands or rules of conduct formulated into a convenient number of five or ten, nor does this religion consist of a number of prayers performed at stated intervals of the day or the year based on the will and experience of an individual leader or shepherd as Buddhism, Christianity, Mahomedanism, or any sect of Modern Hinduism is. Yet each of these is one of the foremost religions of the world and brings Truth to light in one or other aspect of it. Entire truth is to be construed from all these and from many more minor ones which also contain rays of truth which are yet to see the light of the day. These religions of the world along with all material sciences, arts and industries are yet to be melted under the direct rays of the sun and fused before they can give rise to a grand supra individual and supra national religion. True and complete religion is of a whole life of which

the experiences of any single founder or sage however great he might be form but a part. Vedic religion is a religion of life as a whole consecrated to truth and a progressive realisation of that truth. It is the living of an ordered and graded life of man as man growing to its fullness through a series of progressive stages until he realises the entire truth, takes part in the vast life of the Supreme Yagña of Reality, offers his very self to it in *Dāna* with its purified will, mind, senses, and all that belongs to it, develops himself into a Tapas of absolute intensity and completeness of knowledge of the *Yagña*, *Dāna*, *Tapas*, *Karma* and securely lives there in the plenitude of a life of Bliss. Life then is no longer a dream, no struggle for existence, nor even a battle of conflicting motives but a Yagña, a co ordination with the Cosmic course, It is not even a drama where we play other parts but a real whole hearted play and pastime of existence.

The Ṛṣis were fully aware of the vastness of Truth, Life and Culture of which their experiences were but parts. No Ṛṣi ever claimed authorship of his Mantras and every one was content with the humble role of a seer of vision, *Mantra Draṣṭa*, a pure sensitive recipient of the Revelations of Truth. Yuga after Yuga they worked with a united will and heart to reestablish the Vedic culture and its influence. They observed the Mantras and uttered them forth into automatic expression. Aryan culture is the reflection in life of the radiance of the many sided vast unit of Reality. Each could only see a phase of it and its

entire view could not be had all in a moment by any single seer, not even by Arjuna, even when Lord Kṛṣṇa blessed him with a higher vision. “*Eṣa tu uddeśataḥ proktaḥ, Nāntho'sti mama divyānām vibhūtinām.*” It is this complete and unified picture of Aryan culture that was to be revived by Lord Kṛṣṇa in his Gita, when the authors of partial truths were battling amongst themselves for names. Each of the Vedic seers humbly and without wrangle contributed his part in revealing the Supreme Truth. The Aryan religion is the culture of life in its making and a cultured living in its realisation. No single Ṛṣi or prophet can stand as the Central figure of this culture as a representative, a norm or symbol of this complex whole in order that the rest might blindly copy him and for fear that they make a monotony of the life of religion. It is not named even after the mighty figure of Kṛṣṇa, even He, an Avatar, an epitome of the whole. He assumes the part of a protector of Sanātana Dharma “*śāśwata dharma gopta.*” Aryan religion is so vast and supple that it accommodates all kinds of men and offers them for salvation ways peculiarly suited to their physical and spiritual constitutions. Dharma is the truth of life. This is the theme of Aryan religion and has no need of the preaching creeds. “*Yo yo yām yām tanum bhaktaḥ śrad-dhayā arcitum iccati, tasya tasya acalām śraddhām tāmeva vidadhāmyaham.*” It is with a firm faith in this permanent basis of all existence material, spiritual and Divine that every Aryan took his stand heroically, and looked on life with enthusiasm and lived actively and with energy.

The essence of life is action, and *Janma* and *Karma* are synonymous in this sense. To live is to act and all actions of life, respiration, assimilation, sense perception and mental grasp are all considered to be Yagñas. *Dravya yagña*, *Swādhyāya gñāna yagñas* but the essence of every Yagña is action. “*Karmajān viddhitān sarvān.*” Man has no place in this world as well as in the next unless he takes his part in Yagña in which both man and Devas meet and help each other. “*Nāyam loko'sthi ayagñasya, kuto anyah.*” Prajāpati created Yagña along with the creation of men and ordered him to increase and develop by maintaining mutual relationship between himself and Devas.

Yagña is the watch word everywhere in Veda as *Karma* is the chorus of the song of Gīta signifying action of every kind and in any sphere. *Yagña*, *dāna* and *Tapas* are the Vedic originals of work, devotion and knowledge of the Gīta. “*Tam etam vedānuvacanena brāhmaṇā vividiṣanti, yagñena dānena tapasā anāśakena.*” Kṛṣṇa affirms emphatically in the Gīta that he is the Lord of all Yagñas and that he is the true centre of worship whether the *Yajamāna* knows it or not. *Aham hi sarvayagñānām bhoktā ca prabhureva ca.* He instructs the devotee to do every act as part of the Supreme Yagña of Life, and in His name, leaving the responsibility unto Him. Says, He, “Then thou art free, for I am ever here to take care of you and to minister to your needs of life and progress,” “*Yoga kṣemam vahāmi aham.*” Man can do every act of life as service to the Divine reposing his trust in Him leaving to Him all consideration of

Dharma for He is the protector of Eternal Dharma. Man has to recognise Dharma, wake up into the knowledge of his duty and enjoy the blessings of Dharma and the merciful bounty of the Lord.

Man is the link between the dual streams of existence Adhyātma and Adhi-Bhūta. He has to strive for and to effect a harmonious union of the two streams in him. Of the two, the world around with all its essential and constitutional belongings is one. and his inner psychological constitution is the other. In order to bring about their perfect union, it is necessary first to recognise the reality of the outer and inner worlds and to perform the necessary actions or Yagñas in the two realms as also the Yagñas that purify the body and render it is fit field for the Supreme Yagña. *Swādhyāyena vratair homaiḥ traividyena ijjaya sutaiḥ, mahāyagñaisca yagñaisca brāhmhīyam kriyate tanuḥ.*"

These yagnas include the work of daily life. education, marriage, along with the duties to society and to humanity *i.e.*, the Pancha Maha Yagñas and also the Samskāras intended for the individual from the period of his being ■ tiny seed, a featureless creature of the embryo such as *Sīmanta. Jātakarma. Caula. Maunji Bandhana.*

Gārbhair homaiḥ jātakarma caula maunji nibandhanaiḥ, Baijikam gārbhikam caino dvijānām apamrjyate. Vaidikaiḥ Karmabhiḥ puṇyaiḥ niṣe-kādir dwijanmanām kāryaḥ śarīra samskāraḥ pāvanah pretvacce ca.

All these are scientific facts of life when scrutinised, and in higher spheres they become the facts of spiritual life as coordinated individual activities of Dharmas. The whole life process is a continuously progressing religious experience for him who has realised the divinity in which we all live, move and have our being. Vedic Religion is therefore a religion of life realising its fullness and completion in the Divine. For this reason, Manu states that only those who have a comprehensive view of life activity, and a grounding in the knowledge of all the Vedic Samskāras intended for man's guidance from birth upto the time of his death have a claim to study his Smṛti, for it is an exposition of the rationale of the life of the Vedic Samskāras. Life scheme is a wave of the ocean of the universe.

*Niṣekādi śmaśānānto mantrair yasyodito vidhiḥ,
Tasya śāstre adhikāro'smin jñeyo nānaysaya kas-
yācit.*

Vedānta provides for only one class of men, the wisest. It offers them the subtlest aspects of truth and assures them of the bliss that awaits them in the end. It is unconcerned with the rest and is intolerent towards other Darśanas like the Sāmkhya Smṛti. But Veda is wider in scope and its view is more democratic. It provides equally for all men and of all stages ■ right royal road, the Vedamārga which takes its course through all the realms of this world as well as the next, ultimately leading all to the Divine Status. *Nāsyā Amurtra anuṣmin loke annam kṣīyate.*

Veda is the mother as well as the father of Humanity and knows no rigidities of ranks. *Viprāṇām jñānato jyaīṣṭyam, kṣatriyānām tu Vīryataḥ vaiśyānām dhānyadhānataḥ Sūdrānāmeva janmathaḥ.* Its care is to bring all to the right path of life and it is anxious to pick up into its fold men of all stages of development. *Vaidike karmayoge tu Sarvānyetāni aśeṣataḥ, antarbhavanti kramataḥ tasmin tasmin kriyāvidhau.* It provides for man's progress from the lowest to the highest rung of the ladder of life.

Veda therefore, coaxes the simple minded, with presents, commands the ignorant with threats, instructs the intelligent who can know, and reveals truth to seers who have realised the fullness of life in all the practical ways of life which purify the body, the senses, the mind and the will, so that the self may effect within it the union of the outer and the inner realities, so that the continuous performance of action with devotion and knowledge, Yagña, Dāna and Tapas might be possible. Yagña-Dāna-Tapaḥ-Karma is not only a purifying process but also a sustaining process which maintains one in the Divine Status which he has realised. Even he who has attained Divine Status lives freely and without bondage in an activity of Yagña-Dāna-Tapaḥ-Karma or *Kartavya kriya*, the necessary work with devotion and knowledge in the wake of the Lord who is always actively engaged in the total play of moving the spheres of all existence though he has nothing to achieve thereby and has no need of any

activity. Yagña-Dāna-Tapas give bliss in the process but after realisation bliss gives birth to endless activity and inexhaustible power and energy.

*Nānavāptam avāptavyam varta eva ca karmaṇi,
mama vartmā anuvartante manuṣyāḥ pārtha
sarvasaḥ*

for He is Ānandam. His Ānanda is not to be lost and gained gradually. His play gives rise to ceaseless continuity charming play willed and created in Ānanda exhibiting eternally the nature of Ānanda.

The necessity of these actions is neither the psychological necessity of feeling, nor it is the logical necessity of thought nor even the spiritual necessity of intuition, but it is the necessity of Divine Revelation of Truth staring at us in the face, residing in and ruling the structure of the whole Cosmos which works out its purpose in its own way. To those who have realised, it is the experience of Divinity in the self, the will, the mind, the body and the world. But **|||||** knows more and more of it as he progresses in knowledge, and until he knows, it is the *Prakṛti* that incessantly conducts the process of life, for it is ordained to work in immutable ways by the inevitable play of the Divine will. Ānanda is for ever the basis of existence to be realised and merged in the fullness of play only to be realised again and again in all freshness to be eternally kept up, in accordance with the limited nature of the finite self during the contractions and expansions of individual consciousness.

Man is born into a world of Divinely commissioned Nature with a Divinely commissioned body with its complex mechanism of reflex, instinct and feeling. But before man grows into fullness, upon the foundations of his bodily equipment, in the midst of the material universe, through the wider realms of the Spirit, into the Infinity of Divinity. it is impossible to know that even the material nature is Divinely commissioned. This material *Prakṛti* no longer continues to be the *Prakṛti* of the modes, *Guṇamayī* but it is transformed into the Divine, *Daivī mama mayā* and it is only when man realises this Divinity that he is enabled to transcend the bondage of the Guṇas and pass on freely and untrammelled into the life of bliss.

The grandeur of the Vedic Culture resides in its original conception of the material universe as a Yagña, an endless system of self sufficient and self evolving forms, supported by the eternal power of the will of the Divine, without the necessity of attracting the special attention of the Divine in mundane trifles.

Some have seen the self sufficiency of *Prakṛti* only — the materialists; some have observed the transcendence of the spirit — the idealists: some have also known *Prakṛti* and *Puruṣa sāmkyas*. But it is only those who hold the heart of Veda within them that know *Īśwara*, *Puruṣa* and *Prakṛti* each existing as the nucleus of the other. To realise the maternal affection of Nature until one is able to see for himself, and to enjoy the paternal love of the Lord is the

privilege of the Blessed Seers of Knowledge — the Vedic Seers. It required the genius of Lord Kṛṣṇa to comprehend this Vedic idea of Yagña in his Yōga, to allot places in it to Sāmkhya, Yōga, Vedānta and to many other schools of *Āgama* and of Thantric origin and to show the synthetic picture of Reality in the Aryan Culture. These realities must be admitted and accepted. The material world is as really derived from the Divine as the spiritual world is, and they are the two *Prakṛties* or *Vibhūties* of the Divine. *Pādosya viśvā bhūtāni tripādasya amṛtam divi*. Life in one is as real as life in the other and a harmony of life in both is the really complete life in the one Divine.

It is a matter of great importance that we should keep ourselves awake to the practical aspects of spiritual life, in order that we might not be carried away by onesided enthusiasm for the facts of spiritual life. Let it not be thought that Veda is solely intended for *spiritual enlightenment* but also for physical arrangements and adjustments, and that the Vedic terms and names of the *Kratus* are symbolic of psychological facts and experiences with no reference to the facts of material existence, Let it be realised that they stand for the facts both of the outer and inner worlds of man, and that man is a conscious psycho physical unit *Kṣētra kṣētrajña samyogat*.

Gīta is a song of harmony of the Beauty, Power and Truth of Aryan Culture, and it is the quintessence of Veda and Vedānta. *Sarvopaniṣado gāvo dogdhā*

gopāla nandanah. As the life spirit of Aryan Culture Lord Kṛṣṇa built for himself a dwelling in the Gīta where he develops into a song of the glory of action, of *Kāryam karma*, of Yagña Dāna Tapas. Gīta is not an innovation but is only a renovation.

Life is a Yagña, an evolution from stage to stage. The universe is also a Yagña evolving form after form. Evolution and involution go on endlessly alternating, *Sṛṣṭi*, *Stiti* and *Praḷaya*, evolution, peace, conflict or war are also Yagñas and are necessary stages in the endless cycles of evolution. They are the essentials of the Yagña of Reality. Peace is Yagña and war too is a Yagña. Peace reigns through war and war maintains peace, and every thing either war, peace or evolution is Life. Yagña involves a conflict and a adjustment of the essentials of existence. Old centres break up and new centres are built instead with the same essentials.

The whole Cosmos is a Yagña and has an inherent power of adjustment, a self sufficiency to evolve into new forms to suit new times and fresh purposes. Nothing is lost at any moment and nothing is added: and all is an adjustment, the power for which is inherent in the universe being presided by *Satyam gñānam anantam*. The Yagña of cosmic movement is not the groping of blind nature from ignorance into consciousness in the course of its evolution into higher and finer forms of life. Stable existence is consciously wearing the canvas of colours and pictures as well. It is the absolute independent power of *Satyam*

Gñānam, Anantam, that wills and shapes the Universe to suit its own fresh purposes. It can bring into existence, if need be, a semihuman fish or tortoise or hog or lion, or a full human form with divine consciousness of purpose. Man also is such a universe capable of adjustments and growth.

Humanity with its teeming millions of units is busily working out the Yagña of life by mutual co-operation, of concord and conflict. Society is a Yagña evolving its units into the necessary moulds needed from time to time. As times change, the whole structure undergoes a transformation, a shuffle before every new adjustment. The units of it working till now for particular purposes, suddenly change places and play new parts. The Kṣatriya assumes the role of the Vaiśya, the Vaiśya that of the Śūdra. The Brahmin assumes the role of any other in times of need, and can fill up any gap in society. In spite of his studious pursuits at ordinary times, the man of comprehensive view can, at need, kick off his pursuits and even his mortal body, if need be, and take the part of a Kṣatriya and a King even. "*Senāpatyam ca rājyam ca dandānetṛtvameva ca, Sarvalokādhipatyam ca, Vedaśāstravid arhati.*" Such were the parts played by Parāśura, Droṇacārya and Kṛpācārya; such was the living power of Aryan Society long before Buddhism was dreamt of. Even the Great Cāṇakya belongs in spirit and in age to the Pre-Buddhistic ideal plasticity of society.

To transcend our many minor divisions, social political, racial or of colour, and to remove the rigidities

of distinctions of function wherever they are original, let us gather round the fire of Yagñā, and offer all our difference to it, and stand united under the direct light of the glorious “*Savita*” of Vedic Religion so that all shadow of doubt vanishes and we stand pure and spotless in the Light of Truth. The Vedic Religion is the only one that can satisfy Humanity’s needs and also the needs and cravings of modern times. The modern age has an abundance of science and wealth of art but in an undisciplined wilderness of chaos with no agreement between science and science, between nation and nation, requiring the co-operation of the power of Master seers to effect a synthesis and to evolve an all embracing religion for Humanity. The synthetic Religion of Life as lived by the Aryans as reflected in the Vedic culture is the only one which can rescue the modern world from its fearful discontent and anxiety, since it is based on the fundamentals of man and the universe and there can be no path for man other than this *Nānyaḥ panthā vidyate ayanāya*.

Aryan means master, master of Truth, of Knowledge and of Life. It is wider in scope than any other word denoting any division of society. The word Arya is comprehensive and stands to represent humanity, and cannotes the master in man. Aryan Religion is the Religion of the Human Race. Every one whether Brahmin or Śūdra, Hindu or Moham-maden, European or American, of any colour or creed, has a place in the Aryan Religion and a claim for the Aryan Name. The Aryan Culture represents

the culture of Life and Vedic culture is a reflection in literature of the Aryan Culture.

Let the human race live in the worship of the Lord of Humanity, Jagannādh, the Yagña Bhokta without fear of war or fancy for peace. War and peace are but two of his limitless aspects, Truth, Beauty, Power, Knowledge etc. He can show peace in war, and war in peace. Let us not therefore fear war nor favour peace as true Aryans. His benevolence knows what is best for us. It knows no bounds, transcends war or peace and showers Bliss on all of us equally. Let us all join in the worship of Yagña Bhokta throughout life, and let us live in His worship. Then we find that He steers our vessels and rids our difficulties. He who sits as lord in the depths of each soul, takes us the reins of our corporeal chariots for us, and steers them safe, even as He played the Charioteer to Arjuna.

ARYAN IDEA OF YAGNA

ARYAN IDEA OF YAGÑA

Yagña has fled the fields of Kurukṣetra. Aryans used to exult that theirs was a land of work, activity and full of life—Karmabhūmi or Kurukṣetra. Every one of the land thought and taught others that even their bodies were Kurukṣetras and that man must live and die in work. Life is impossible without work *Sarīra yatrāpi na prasidhyed akarmanah*, and Yagña stands for all kinds of work. Prajāpati, the creator had invented Yagñas, and Prajāpaties or kings of the land ordered general performance of Yagñas throughout their kingdoms. But those Prajāpaties of the land are now no more. When the Sun of Glory had ceased to shine over this land of ours long ago, its people fell into an almost hopeless apathy and torpor. Yet there is Hope. The Sun will rise again in the East. He has only gone out of our sight to illumine other lands and other peoples and is actually shining there with his wealth of science and brilliance of knowledge. Before he actually comes to us let us prepare ourselves by knowing something of the faint shadows of Yagña, we still possess, so that we might welcome him heartily and in a fitting manner.

The idea of Yagña reigns supreme in Veda. Throughout the literature we find constant references to Yagñasāla, Yagña Āyudhas and Yagña Sambhāras. If we happen to look into any Vedic hymn at random, we find that we are at once introduced to the idea of

Yagña and Devas. There is no branch of activity of man or of the universe that is not associated with the idea of Yagña. Life — human, animal, or of plant — is Yagña. Space and time are working out Yagñas, science and art are also performing Yagñas. The whole Cosmos is considered to be a Yagña in which Life, Time, Space, Earth, Sun, Moon, Water, Light, Atmosphere, stars, planets and plants have all their own places as parts of the organic constitution of Yagñapuruṣa. *Dyausṭe prṣtam, pṛthvī sadhastam, ātma-antarikṣagum, Samudro-yoniḥ, Sūryastī cakṣuḥ, Vātaḥ - prānaḥ, Candramā - srotram, Māsāsca - ardha māsāsca parvāṇi, Rutavo-aṅgāni. Samvatsaro asya mahimā.*

The basic idea of Yagña is that it is the united activity of a set of individual forces interacting with a mutual co-operation like the units of one organic whole producing a particular change or result aimed at by the Yajamāna. We are informed that the whole Cosmos is being sustained as the result of a Mahāyagña of Existence, and that this Yagña is working out all that is taking place in the universe by a set of powerful agents which act in particular ways, and have a consistency in their individual and total activities. Man may utilise the activity of these agents for his own ends also, provided he understands the peculiar powers of the Devas and would follow the laws of their interaction and co-operation in the Yagña. Yagña is therefore, named a *Kāmadhenu iṣṭa kāmadhuk*. It is the gift of Prajāpati, the creator, to man and Devas.

The Devatas of Yagña are real powerful entities which have peculiarities of nature and of activities. Of these, we are most familiar with the names of Agni, Indra, Soma, Savita, Pūṣa, Āryama, Bṛhaspati, Mitra, Varuṇa, Dhāta, Mārutaḥ, Saraswati, Ida, Viṣṇu, Rudra, Prajāpati, Aświnau, Adithi, etc. Each of these is a powerful agent taking part in the Yagña of the universe. By following the Dharmas of Yagña and the Śwabhāva of Yagña Devatas, man may start and perform a Yagña, and effect the co operation of the respective Devas according as his intended purpose is.

All the substances of the universe are studied and understood in terms of the Devas. Each Devata heads a group of substances and is named as their Adhi devata. It lends its name to all the substances that fall into the group. One or more of the Devatas enter into the composition of plants, stones, minerals, stars, planets, all fluids and gaseous substances. Each of the innumerable substances of the universe is therefore brought under the head of one or other of the Devatas. All the Devatas are also conveniently divided into three varieties belonging to the three regions of the universe — *Prthvī*, *Divi* and *Antarikṣa*. The tangible substances of the earth are called *Prthvī* Devas; those that are luminous are named *Divi* Devas; and the ethereal substances are referred to as *Antarikṣa* Devas.

From our knowledge of the names, properties and classification of the Devas and from the definite results

produced by definite sets of them under particular conditions, we infer that Yagña is a scientific method of effecting the co-ordination of the Devas of the universe, for definite purpose as are required by the Yajamāna. We are constrained to view the Yagñasāla as the modern scientific laboratory hall, the Yagña Ayudhas as the machinery, apparatus and equipment of the laboratory and the Yagña Sambhāras as the materials of experiments in the laboratory. We cannot simply pass on viewing Yagña as a blind or meaningless ritual, performed for the satisfaction of the religious instincts and cravings of the human being in primitive times. The definite analysis of the universe into regions, the classification of materials in terms of these regions, the effort to effect a union of a group of them for particular purposes at stated periods and seasons, are all real thoughts and not primitive nonsense, especially to us living in this age of science when we are witnessing the services of science to the needs of man, society and humanity.

Alas for the fate of Aryan Culture! It lost power and influence with the loss of the State Power of the Rajaṛṣis and remained *Agnata* or in cognito in the Dark Ages, that prepared the ground for the rise of Buddhism which began its repeated tirades on Aryan thought, and commenced to heap up ridicule on Yagña, Vedas, Surgery and the science of war by capturing the attention of the kings and princes of the times and converting them into Buddhism. Even Modern Hinduism which was mostly engaged in the

polemics of philosophy and the subtleties of logic could not understand the scientific basis of Veda, and looked upon the Vedic ideas of Yagña and Devas as of no great concern to man, since they thought that after all they dealt with the material, transitory and perishable aspects of reality. All this is due to a morose and sceptic attitude of the modern Hinduism over the present life of man. But the tremendous revival and growth of material sciences going on at present is a sure signal of a hopeful future for the revival of Aryan Culture. Some of the progressive nations of to day like England, Germany, Italy and Japan have been showing their appreciation of Aryan Culture and are already expressing their claim to the Aryan name. If any of the modern universities or other enterprising cultural centres would recognise the value of the Vedic study and consider it worth while to encourage Vedic research, it would not be difficult for scholars to demonstrate the scientific backgrounds of the idea of Yagña, and to prove that Aryan Culture and Aryan Religion are based upon a definite knowledge of the constituents and constitution of the macrocosm and microcosm universe and man, the two evident manifestations of Truth or *Tatvam* i.e., the Constitution of Reality.

Yagña is the foundation of the whole Vedic culture which was established to be the most rational culture by the school of criticism known as *Mīmāṃsa*. It reviews the objects of the material universe and of the universe of the inner constitution of man and divides them into two spheres *Adhibhūta* and *Adhyātma*.

Prthīvy antarikṣam dyaus diso avantra diśāḥ, Agnir-vāyur-ādityas-candrama Nakṣatrāṇi āpa oṣadhayo vanaspataya ākāśa ātma, Ityadhi-bhūtham-adha adhyātmam. Prāṇo - vyāna - apāna - udānas-samānaḥ, cakṣus-srotram-mano-vāk, Tvak carma-māgamsagni-snāva - asti-majja, Etadadhividyā-rṣir avocat, Pāṅktam vā idagm sarvam, pāṅktenaiva pāṅktagm sprnoiti.

The Vedic culture has expressed in unmistakable terms that there is a constant relationship between the two series of objects of the two realms, and that Yagña follows the laws of the nature of the objects and the laws of their interaction. Yagña is the method of effecting an interaction of the substances and the co-operation of the Devas with a view to produce the results desired by man, *Iṣṭa kāmāḥ*. Therefore, every Yagña invokes the aid of the three varieties of Devas that are the Adhi Devas or predominant components of the substances used in Yagña or the *Yagña dravyas*.

Ye devā divi bhāgā, Ye antarikṣa bhāgā, Ye prthvī bhāgāḥ, Ta imam yagñam avantu, Ta idam kṣetram avisantu, Ta imam kṣetram anuvivisantu.

All the Devas of the three realms are not invoked in every Yagña but only one particular set of them which is essential to bring about the desired result and every set generally includes the three varieties of Devas, indicating that in every minute phenomena of the universe, there is constant interaction between all the

realms of the universe. Though the Devas vary from Yagña to Yagña their number is invariably sixteen. The whole idea of Yagña with its sixteen component parts is represented as a roaring Bull God descended from the highest heaven and moving in the midst of mankind with two heads, four horns, three feet and seven hands, *Catwāri Śṛṅgāstrayo asya pādā dve śīrṣe, Sapta hastāso asya; Tridha baddho vṛṣabho roravīti mahādevo marthyagm aviveśa*. The four horns of Yagña are *Hota, udgāta, Adhvaryu* and *Brahma*, the three feet are the three *Savanas* of the day; the two heads are *Yajamāna* and *Patni*; the seven hands are the *Candāmsi*; and the three bonds are *Mantra, Kalpa* and *Brahmaṇa*.

Yagña is therefore a scientific method invented by the Aryans on the basis of their knowledge of the essential cosmic forces, and the ways in which they go on raising new phenomena and objects into existence, and again resolving them into their mother substances. To develop a Science, to create a work of art, to improvise domestic industrial implements, to prepare a medicine, to counteract the ravages of epidemics, to manufacture Astras, Śāstras, Sataghnis and Vimānas, to bring into existence a personage like Indrajit for a special purpose, to counteract the ravages of evil persons by the invocation of an Avatar, Yagña is the only source of information, Yagña is the only guide of work. Yagña is our only measure of perfection. Yagña is the subject, object and predicate *Yagñena yagñam ayajanta devāḥ*. The performance of Yagña

by man is then the method of co-ordinating his activity with that of the cosmic course of events in order that he might achieve his own ends.

Yagña is the creator and destroyer of events. It can create and resolve plant, stone or any creature of the universe in the course of the events of time. It can also evolve, sustain and resolve the material frame of man in accordance with the needs of his progress. The idea of Yagña is variously applied in Veda in various circumstances *Yagño vai viṣṇuḥ*. Yagña puruṣa is considered to be Viṣṇu the creator and sustainer. Yagña is also known as the year. *Yagñas samvatsaraḥ*, for each year sows seeds of regeneration and brings into existence its new crop of beings and plants. *Samvatsaro vai dhāta, Tasmāt samvatsaro'nu prajāḥ pasavo anuprajāyante*. The *Yajamāna* offers *Bhāga dheyas* to the Devas in every season of the year, so that they might shower their blessings on mankind by way of creating the necessities of life, and catering to the needs of man. *Vasantam Ṛtūnām prīnāmi sā mā prītaḥ, prīnātu, saradam ṛtūnām prīnāmi sā mā prītā prīnātu. Āyu is Yagña and life also is considered to be Yagña. Āyuryagñena kalpatām, Prāṇo yagñena Kalpathām*.

It is clear that the idea of Yagña is as old and permanent as the ideas of man and the universe and is ingrained in their very constitutions. Their Dharmas are eternal and for all time. Man comes into existence with Yagña and is sustained in his life time by taking his part in Yagña vigilently, for it is said that no man

has a place in the world unless he takes his part in Yagña. Through Yagña he achieves his objects and purposes in the universe, nay, he even enjoys every thing, ready made, and sent to his very door by the Supreme Yagña Puruṣa in accordance with the promise held out to man by the Lord in the Gīta, the quint-essence of Veda *yōgakṣemam vahāmyaham*.

Kṛṣṇa's Gīta is the best rational exposition or Smṛti of Vedic Thought. The Lord has created Yagña and it has been bringing into existence, like a Kāmadhenu all that is needed for life. The objects of the world surround man and even besiege him for enjoyment. *Nanyante asmai kāmāḥ* even the man who thinks he has no need of them and never desires them.

Man need not cringe or crave for them. He has only to initiate the work of Yagña without worrying himself for the fruits thereof. His part is to work and it is the look out of the Lord of Yagña to supply him with all his needs *Teṣām nityābhiyuktānām yōgakṣemam vahāmyaham*. The Yagña devas are the instruments of God and they are ever working out the fruits of Yagña. These fruits are eager to cater to man's needs. He can therefore, enjoy them like the steady ocean into which all the waters of the world cannot but pour forth though the ocean itself is not eager for them. *Āpūryamānam acalam pratiṣṭam samudram āpaḥ pravisanṭi yadvat tadvat kāmāyam pravisanṭi sarve*.

Every one who eats the fruits of the vast Yagña of the universe has reciprocal duties to perform in order to live a complete life and to complete the circuit of life energy. The man who today drinks the milk of his cow, has to feed it in view of his need of it tomorrow. The man who enjoys the yield of his lands has to manure them if he wishes to have the benefit of them in future. He is a thief who enjoys the fruits of the Devas working out the universal course of events without offering the shares of *Bhagadheyas* due to the agents of the Yagñas of Life. Such a man is considered to have simply stolen and not earned or merited the means and materials of his existence or subsistence. If he offers the shares due to the Devas and receives their blessings his existence is in accord with the Cosmic March. He becomes a real *Bandhumān*, and establishes relationship with the universe in a true manner: *Yo asayaivam bandhutām veda, Bandhumān bhavati.*

The Yagña of the cosmos as well as the Yagña of the life of man go on endlessly, running on parallels and yet touching at every point of their course. Man is a chip of the cosmos and has in him every aspect of the universe. The regions and the Devas of the outer universe have their counterparts in the constitution of man also. When *Āhutīs* are offered in Yagña, they are distributed to the various kinds of Devas of the outer universe. The *Āhutīs* offered to the *Prāṇas* in man are also similarly distributed to the various Devas in different regions of the body. *Yā-yagñe-dīyate,*

*sā prāṇena devān dadhāva; Yayā-manuṣyā jīvanti; Sā-
ryānena-manuṣyān; Yām-pitr̥bhyo ghnanti, Sā apānena-
pitr̥n.*

The dual existence of Devas in the cosmic universe and in the universe of man, enables us to discover the details in the working of Yagña. Man is an integral unit of the Mahāyagña of the Cosmos. He is an epitome and an exact parallel of the constitution and the working of the universe. In him we can have a microscopic view of it, and can observe at closer view the details of the vast universe. The universe is likewise a magnified picture of the inner constitution of man, and it can be selected as the object for purposes of investigation into the minute details of man's constitution. Therefore, whatever is observed of the Devas of the universe is also true of the inner constitution of man, and we have to speak commonly of them in future, supplementing the facts of the one with the facts of the other, and also explaining one set of events in terms of those of the other.

Taking up the question of Yagña and Devas again, Agni, Vāyu, Sūrya and Candrama are the most important Devas in all Yagñas. They are referred to as *Hota*, *Adhvaryu*, *Udgāta* and *Brahma* of every Yagña. *Agnir-hotā*, *Vāyur-adhvaryuh*, *Sūrya-udgātā*, *Chandramā-Brahma*. Of these four, Agni is the most important Devata in Yagña and he is called the *Purohita* of Yagña, *Agnim-ēde-purohitam-yagñasya*, to whom the *Āhutī* are directly given, and through whom other Devas receive their shares of *Āhutis agnimukhā vai*

devāḥ. What takes place in the cosmic Yagña. also obtains in the Yagña of the life of man. *Ahutis* are offered into the Vaiśwānara Agni or Jātara Agni, the digestive heat, where food of all kinds is well digested and resolved into the elementary organic substances of the body, and held in solution in the fluid substance called Rasa. The current of Rasam will be pushed on in its course into every region impelled by the motor power of Vāyu, along circulatory channels, carrying the organic substances to all parts and organs of the body, through the different membranes of different regions. All along this circuit, the substances in solution, will from time to time, be supplied by Agni with the necessary heat sufficient to carry on continuously the metabolic changes from stage to stage. Every kind of mother substance of the body will therefore be receiving its due share from the materials supplied to it through the circulatory streams. Caraka describes very clearly the process of metabolism started by the digestive heat or Vaiśwānara agni in the human body. *Vividham asita pīta lidha khāditam, Jantor-hitam, Antaragni-samdhukṣita balena, Yadhā swena ūṣmanā samyag vipacyamānam, Kālavad anavastita sarvadhātu — Pākam, anupahata sarvadhātu-ūṣma mārutasrotaḥ, kevalam śarīram, upacaya, Bala, varṇa, sukha ayuṣā yojayati sarīra dhātūn-unjayati, Dhātavo hi dhāt-vāharāḥ prakṛtim anuvartante.*

This metabolic process explains to us the important functions of Agni in receiving and distributing the *Ahutis* to all Devas in Yagña. It brings home to us

clearly the truth of the Mantra *Agni mukhā vai devāḥ*. The team of work of Agni, Vāyu and Soma in man's constitution is similar to that obtaining in the Yagña of the universe. The *Āhutis* given to the cosmic Devas, into Agni are resolved into the elementary states of their components so that they might be easily received by their mother substances or Devas. Even in the laboratory, the work of uniting elements or decomposing compound substances is that of Agni.

There are regions in man also corresponding to the regions of the cosmic system, the regions of Devas, of Manuṣyās and of Pitrus. The cortical centres and the regions of sense organs are the regions of Devas; the regions of the digestive system and the visceral organs of the trunk are called the regions of Manuṣyās; and the pelvic region of the genito or reproductive system is named the region of the Pitrus, in Man's constitution. The idea of the distribution of *Prāṇa āhutis* holds good in the Yagña of the life of man *Prāṇena devān dādadhāra vyānena manuṣyān apānena pitrūn*. The *Ahutis* go to develop these regions in man, and prepare him for real spiritual growth. Man must first grow up into fullness in all the three aspects, and live a complete life before he can ripen for renouncing family and society, for it is said that three responsibilities are considered to await the birth of the wise. *Jāyāmāno vai brāhmaṇaḥ tribhir runavān jāyate, Brahmacaryena Ṛṣibhyo yagñena devebhaya prajayā pitrbhyaḥ*. It is only then that real spiritual progress is possible. We know it for a fact that a plant must grow into a tree before it can bear fruit and that a child must

grow into man before he can reproduce. In the same manner, one must grow physically and intellectually, and fulfil the purposes of life in order to equip himself well for spiritual uplift into the Divine status. That is why the cosmic Yagña assists the development of these aspects in man.

Considering the idea of the Cosmic Yagña with man as its centre it is evident that man's existence is not only a parallel but is entirely dependent on the activity of the Devas of Cosmic Yagña. In every Yagña whether material, intellectual or spiritual, we pay our respects to the Devas, and offer prayers to them not for a single purpose. We feel the need to perform Yagña because we realise our indebtedness to the Devas for our existence. We actually perform Yagña in order to repay the debt that we owe to the Devas, and to replenish them so that the cosmic march might be assisted and humanity's safety might be doubtly ensured. We worship the Devas and offer them their *Bhāgadheyas* with suitable materials not only that they might conduct our various Yagnas safely, but also for protecting the *Yajamāna* with complete life and its full opportunities. The following *Rks* are indicative of the above mentioned purposes of Yagña.....

*Āno bhadraḥ kratavoyanti, Viśwato dādhaso
aparitā sa udbhidaḥ, Devāno yadhā sadamid-
vrudhe, āsannaprāyavo rakṣitāro dive dive. Devā-
nām bhadraḥ sumatir rujūyatam, devānām rātir
abhino nivartatām, Devānām sakhyam upasedima
vayam, devāna āyuh prarirantu jīvase.*

But this is not the end of all Yagña, nor is it the ultimate aim of Vedic thought to seek the benefits of the present life alone. It was the aim of Vedic Religion to lead man to the ultimate Bliss through a regular training in the graded path of life through the necessary realms of this world as well as through the next higher one, *Ubhayor lokayor vindate*.

In all the Yagñas necessary for the needs of life and progress of man, the ultimate aim at Eternal Bliss is never lost sight of. In the *Darśa* and *Pūrṇimasya* Yagñas, Brahma expresses in the optative that the *Yajamāna* might be helped by the Yagña to achieve the highest Divine Status and the Divine Presence of the Yagña Bhokta of all existence. *Yagñam-devatā-vardhayatvam, Nā kasya-pruṣṭe-yajamāno-astu, saptar-Ṛṣinagm - Sukṛtām ca - yatra-lokaḥ, tatremam yagñam-yajamānam ha-dhehi.....evam vidwān darsa-pūrṇamāsau yajate paramāmeva kāṣṭhām gaccati*. The highest aim of achieving the Divine Presence is clearly kept in view in every Yagña, and the *Agnihotra mantras* express the same ideal aim in the language of the *Gāyatrī mantra*.

The highest God who is the centre and soul of all creation, of whom the Devas are organic parts is worshipped by Seers with the name of any and every Devata, since they are all attributed to be the special powers of the Yagñeśwara. Hence the permission even in the Gīta that is immaterial by whatever name He is worshipped, if only the idea of Yagñeśwara is not overlooked in the wilderness of the

names of the minor Devas, and if any Devata is not mistaken for Him. *Ye'pyanya devatā bhaktā yajante śraddhayā anvitāḥ. The'pi māmēva kaunteya yajanti avidhi pūrvakam. Aham hi sarvayagñānām bhoktā ca prabhureva ca. Na tu mām abhijānanti tatvena atas-cyavan te.* Not content with worshipping Him by a few names, and find that new names are necessary to signify his attributes which are infinite and of the highest order, the Seers named Him with whatever name they thought fit under a particular circumstance and thus created the *Sahasranāmas* or the innumerable names, *Yāni nāmāni gaunāni Ṛṣibhiḥ parigītāni.* The commonest names employed in Vedic Literature to indicate the Divine are Agni, Indra, Varuṇa, *Tam-indram, agnim. varuṇam āhuḥ.* Just as the Upanishads employed the names of *ākāśa, vāyu, Agni, ap* and *annam* to signify the same Supreme Brahman. Manu refers to his very idea in the Sloka. *Etam-ekē-vadan-tyagnim, manumanye prajāpatim, Indrameke, Pare prāṇam, Apare Brahma śāswatam.*

Those that selected the name Agni to refer to the Supreme Yagñā Purusha are known as Pañcāgni-vidās whose practices and experiences in Pañcāgni-vidya are given expression to in *Aranyakās*. In distinction with others, they chose to study Reality, and worship the Supreme. by commencing with an analysis and study of the universe of the constitution of man i.e., Adhyātma Vidya. But they too found out that the ultimate path for salvation happens to be the same Arciradi-mārga, or Deva-mārga i.e., the Luminous Path which was glorified by the Brahma-vidās who also

performed Yagña through the worship of Agni. *Agne-naya supadhā rāye asmān deva vayunāni vidwān*, Here again, the name that is chosen for the Almighty is *Savita* i.e., the Progenitor of the Universe. He is the soul and centre of the three realms of the universe. *Āprā - dyāvā-pṛtvī - antarikṣagm sūrya ātma jagatastas-tuṣasca*. Even Agni shines with brilliance derived from this central Sun — the all observing Eye of Mitra, Varuṇa and Agni, and the source of all Devas. This Agni named *Jataveda* illumines us with knowledge and takes us through all the stages of the Luminous Path only to draw us in the end into the Resplendent Glory of *Savita*. *Druse viśwāya sūryam, Citram devā-nām-udagadanikam, cakṣur mitrasya varuṇasya agneḥ*. Let us then worship that very *Savita* and depend upon Him along for help even in all stages of progress through the Luminous Mārga of the *Devas*. *Devovahasavitotpunātu, accidrena-pavitrena, vasoḥ-sūryasya ras-mibhiḥ, sukram tva, sakrāyām dhāmne-dhāmne devebhyo yajuṣe-yajuṣe grhnāmi*.

Yagña is then the invention of the Aryan Seers based on their discovery of the constitution of man and the universe, to protect mankind, to give them plenty in life, to provide all with the needs of progress and ultimately to lead Humanity to the Highest Bliss in the Knowledge of the Omni Presence of the *Savita* of Vedic Religion. The secret of the Entire Truth is expressed by *Gāyatrī* mantra which sings the Glory of *Tat-savitur-varenyam bhārgo-devasya dīmahī, dhiyo-yonah pracodayāt*. Yagña is the expression of the

Mono-Theism of the Vedas. The Yagñapuruṣa is at once the Lord of Evolution, Progress and Involution. The conception of the organic unity of Yagña and the organic relationship of the Yagña Devas is the achievement of the Aryans. The Puruṣa sūkta is the literal and cultural integration of the diversities of the universe achieved by the Aryans, and it is the chosen Mantra for the worship of the Viṣwamūrti, the Yagñeśwara and Yagña bhokta. This Puruṣa of the Sūkta is worshipped by seers with Vedic songs and Mantras in the performance of the supreme Yagña, Dana and Tapas, *Tām etām vedānuvacanena brahmaṇā vividiṣanti yagñena dānena tapasā anāśakena.*

Yagña is considered to be Deva Pūja. The Pūja is a scientific method and involves a process, and implies a definite knowledge of the substances and details of their Kalpam. It is not enough then, if, as it goes on in our days, we offer several bits of holy grass in the place of all the substances of the Yagña or Yagña-sambharā. That cannot be called Yagña or Devapūja. We can only call it a toy play, in which a child uses a stick for a horse. But the child would not mind if the horse would not run. He would run both for himself and for the horse, and is satisfied. Children also play cooking with wooden toys. Yagña is not intended to be a play. Such a pūja would not give us anything but futile trouble. Yagña therefore, involves knowledge of a definite process with the use of certain substances *Yag-sāstravidhim mutsrujya vartate kāma-kāratāḥ na sa siddhim avāpnoti na sukham na parām*

gatim. It is not a meaningless or futile ritual, conducted for mere fortune of the body, the soul and even the indweller of it.

Yagña is therefore a scientific method of work with definite materials and at stated times, it is the team work of the essential forces of the universe working in definite ways and for particular purposes, managed and conducted by the Supreme Yagña-puruṣa, the agents of the Yagña being the integral parts of the Yagñeśwara. Yagña gives us knowledge of the constitution and the cosmography of the Puruṣa of the Sūkta. It supplies us the way for worshipping the Yagñeśwara, gives the means of achieving our various ends in life and discloses the view of the Highest even while we are in his life. There is no other path for these purposes except Yagña. *Tām-evam-vidwān amṛta iha-bhavati nā-nyah pandhā vidyate-ayanāya yagñena yagñam ayajanta devāḥ Tāni dharmāni pradhāmāni-asan.*



